2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

embryo, and goes to pieces with the outpouring of the after-waters and the blood, to form anew at the next pregnancy. The fœtus is not regarded as alive until the seventh month. Gestation is recognized to extend over nine months, and its progress is carefully measured. The calculation starts on the new moon after the manifestation of the first signs, when a cut is made in one of the poles of the hut. Every successive new moon is similarly marked, until the ninth cut is has been made, when preparations are taken in hand for the delivery.[1]

Of the social usages relating to pregnancy we have but little information. Vedder states that the husband, as soon as the first symptoms of pregnancy become visible, must devote special attention to his wife, and is obliged especially to appease her wishes for special food, in order not to endanger the new life.[2] Unfortunately, we are not told in what this special food consists. Schultze, on the other hand, says that the expectant mother does not have to follow any special diet, only care must be taken that she does not suffer from constipation, as this will make the birth more difficult. A pregnant woman, however, may not be present when an animal is being slaughtered, otherwise her child will be born with a slit throat, nor may she reach with upstretched arms to the roof of the hut, lest the child become fatally entangled in the navel cord.[3] It is also believed that if a woman during pregnancy drinks the blood or eats the flesh of the lion or leopard, her child will have the characteristics of these animals—ferocity, swiftness, and strength. Hahn mentions in this connection that a woman whom he once reproached for cruelty attributed her temper to the fact that her mother drank panther (*sic*) blood, in order to bear ferocious children.[4] Pregnant women must also, as we have seen, refrain from entering the hut in which a *Inau* person is secluded, lest they increase the peril in which he finds himself. The beating of a pregnant woman, even by her husband, is regarded as brutality, and if miscarriage follows the culprit is given fifty lashes.[5] There is no information as to the time when sexual intercourse ceases between a husband and his pregnant wife, nor is there anything to indicate that the woman interrupts her normal occupations before the day of birth.

[1] Schultze, *Namaland und Kalahari*, 215–17; *idem*, "Südwestafrika," 206–7.
[2] "The Nama," 135.
[3] *Namaland und Kalahari*, 216.
[4] *Tsuni-||Goam*, 85.
[5] Wanderer, "Ueber das Recht der Naman," 668.